1:Stanford U. S-4, 5 1956 AF14 Central China AF14

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a few political terms as a result of Communist propaganda does not mean that they have developed a strong national feeling. Some of the farmers may regard the Communist effort to "educate" them as unwelcome interference. The younger farmers show a more favorable response to Communist propaganda.

The idea that he is to be given land in a manner to which he is totally unaccustomed probably has generated apprehension in even the poorest peasant who believed he wanted to be a landowner. To be sure, the gain through the process of land reform must have given the poor peasant some satisfaction. However, there is evidence that grain taxes remain heavy and Communist efforts to collectivize the marketing of farm produce have met a great amount of resistance. The poor farmer in China today is less happy than he was in the days immediately after the Communist land reform. The possibility still exists that changes in government policy toward the farmer may regain for the regime some of the farmer's enthusiasm. Available reports show that neither the government nor the farmer is satisfied with the amount of relief and welfare work done thus far, nor with the manner in which this work is done. Where disaster strikes, farmers still die helplessly, as such was the case recently reported in Kwangtung.[1] Although starvation is by no means unprecedented in China, failure to prevent starvation alienates support from the present regime. On the other hand, some improvement in his life may induce the farmer to feel favorably disposed toward the government.

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The Chinese farmer's picture of a foreign culture is derived from contact with foreign mission-

1. Ya-chou Tien-hsün [Asia Foundation Bulletin], San Francisco, Oct. 21, 1955, p. 6.

1:Stanford U. S-4, 5 1956 AF14 Central China AF14

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aries. At one time foreign churches were established in all parts of Central-South China except a few of the remote districts along the Kiangsi-Kwangtung border and in western Kwangsi. Government efforts to foster xenophobia, supported by the effort of the ultranationalistic segment of the Chinese elite, dated from the nineteenth century. Some farmers in this region, particularly those in Hunan and Honan, are like to remember, for instance, the stories about the Boxer's Rebellion, which terrorized many foreigners. With relish, the Communists are re-telling such stories as specimens of "anti-imperialistic" expressions of the Chinese people. A very small number of farmers who have been less influenced by anti-foreign propaganda and who have received benefits from foreign missionaries may be disturbed by the deliberate mistreatment of missionaries on the Mainland. Other farmers who regard the missionaries as an undesirable group may chuckle at the thought of the "foreign devils' downfall." But the majority of farmers have had little or no contact with foreigners; they are not particularly concerned with the latter's fate in Communist China.

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The Chinese farmer has always hoped to safeguard his family by acquiring land, provide a better education for his children, and maintain the respect of fellow villagers. Now that the farmer can no longer obtain as much land as he hopes, his interest turns to finding ways in which his children, through education, can advance on the social ladder. The fact that many young people from peasant families have been absorbed in the government "cadre" system may induce the Chinese farmers to look more kindly upon the present regime.